1: Cooper E-4 (no date) 1946 SHS Tehuelche SHS

Education.—Children were indulged and seldom corrected. Whether the *Tehuelche* ever had the Elel bugaboo rite (cf. infra under *Puelche*, Education) is uncertain. Gusinde (1926 a, p. 310; 1931, p. 1063) was told by the *Tehuelche* of the upper Río Gallegos, to whom he paid a very brief visit in 1924, that they had a rite called, as among the *Ona*, klóketen; the rite was held in a tent covered with guanaco skin, and face covers of feathers were used instead of the *Ona* masks. Field work on the point here raised is imperative, to gather details, and to determine, if possible, whether this rite is an ancient *Tehuelche* one or one introduced more recently by immigrant *Ona*. (Cf. supra Introduction, on *Ona* immigration into Patagonia.)

Girls' puberty rite.—The *Tehuelche* had a simple puberty rite for girls. This first menses rite, as described in detail by Musters from personal observation (1871, pp. 76–78), followed the general pattern of the birth rite as regards painting and bleeding by the medicine man, erection of the "pretty house," slaughter of mares with feast, evening bonfire, dancing in fours by plumed and girdled men to instrumental accompaniment (pl. 20, *bottom*). The main differences were: The girl was placed in seclusion in the "pretty house," and the old women sang while the men danced.

D'Orbigny (1835–47, 2:177–178) describes the *Tehuelche* first menses rite as consisting chiefly of greetings to the girl by all of the tribe, of the distribution of horse meat by her to them, and of ablutions by the girl in the nearest stream with only her mother and other female relatives and the female shaman present. Viedma (1837 b, p. 78) noted the slaughter of a horse at first menses; Peña (1789, ed. Lehmann-Nitsche, 1914, p. 11), the seating of the girl in a public place, a dance around her, and the sacrifice of a mare; Lista (1879 b, p. 83), a feast lasting several days, a dance around a bonfire, and libations; Cordoves (1906, p. 47), tent(s) painted red.

Muñiz (1917, p. 208) reported two small huts, with the girl seated in one, and a young man with the title of "king" armed with a whip and bolas, who castigated the men or women who executed poorly the dance around the fire between the two tents. Muñiz ascribed this rite to the Pampean Indians in general, not specifically to the *Tehuelche*. The role of the "king" in it suggests that it may have been exclusively *Puelche*, or else *Tehuelche* influenced by *Puelche*. (Cf. Elel first menses rite, pp. 165–166.)

Marriage.—See page 149.

Death observances.—The most common form of disposal of the dead in the Patagonian area was cairn burial on a hilltop, the body resting on the surface of the ground with knees to thorax; other forms were sand interment and cave and crevice disposal. Some belongings were buried with the dead.

I: Cooper E-4 (no date) 1946 [illegible] Tehuelche SH5

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• 977
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[illegible]

[p. 160 G]

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

[37
242 which the root, or rather lower stem, is eaten by the Indians, and is succulent and juicy, with a pleasant taste. The boys and girls soon brought a large supply into the toldos. The
• 881 day after our arrival in this place, the attainment of the age of puberty of one of the girls was celebrated according to custom. Early in the morning the father of the child informed the cacique of the event, the cacique thereupon officially communicated the intelligence to the acting doctor or medicine-man, and a considerable shouting was set up, while the doctor adorned himself with white paint and was bled in
881 the forehead and arms with a sharp bodkin. The women
344 immediately set to work to sew a number of 'mandils' together. When the patchwork was finished, it was taken with pomp and ceremony by a band of young men, who marched round the poles—already fixed to form a temporary toldo—singing, whilst the women joined in with the most dismal incantations and howlings. After marching round several times, the covering was drawn over the poles, and lances were stuck in front, adorned with bells, streamers, and brass plates that shook and rattled in the breeze, the whole thing when erected presenting a very gay appearance (its Indian name literally meaning 'The pretty house'). The
881 girl was then placed in an inner part of the tent, where nobody was admitted. After this everybody mounted, and some were selected to bring up the horses, out of which certain mares and fillies were chosen, and brought up in front of the showy toldo, where they were knocked on the head by a ball—thus saving the blood (which was secured in
[262] pots) to be cooked, being considered a great delicacy. It is a rule amongst the Indians that any one assisting to take off the hide of a slaughtered mare is entitled to a piece of meat, but the flesh was on this occasion distributed pretty equally all round. Whilst the meat was cooking, Casimiro, who was
881 ruler of the feast, sent a message for me to come to Crimé's
252 toldo, where I found him busy working at a saddle, in the construction of which he was, by the way, an adept. His

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

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THE "PRETTY HOUSE" AND DANCE.

[facing p. 61]

2: Mustere T-5 (1869-1870)1873
SH5 Tehuelche SH5

wife had a large iron pot bubbling on the fire, containing some of the blood mixed with grease. When the meat was nearly cooked, we added a little pepper and salt, and commenced the feast. Previous to this I had felt a sort of repugnance to eating horse, as perhaps most Englishmen—except, indeed, the professed hippophagiste—have; but hunger overcame all scruples; and I soon acquired quite a taste for this meat. On this occasion everybody ate where they liked, in their own toldos. Casimiro informed me, after the meal was concluded, that there would be a dance in the evening. I looked forward with great anticipation to this 'small and early,' and shortly saw some of the women proceed to collect a considerable quantity of firewood, which was placed outside the tent. Presently, towards dusk, a fire was made, first outside the sacred precincts. The women all sat down on the grass round about, but at some distance from the men, who were all seated on the grass, except four and the musicians. The orchestra consisted of a drum made by stretching a piece of hide over a bowl, also a sort of wind instrument formed of the thigh-bone of a guanaco, with holes bored in it, which is placed to the mouth and played, or with a short bow having a horsehair string. When all was ready, some of the old hags all the time singing in their melodious way, the band struck up, and four Indians, muffled up in blankets, so that their eyes only were visible, and their heads adorned with ostrich plumes, marched into the ring, and commenced pacing slowly round the fire, keeping time to the music. After two or three promenades, the time gradually quickened, until they went at a sort of trot; and about the fifth round, dancing fast to the music, they threw away their mantles, and exhibited themselves adorned with white paint daubed all over their bodies, each having a girdle of bells extending from the shoulder to the hip, which jingled in tune to their steps. The first four consisted of the chiefs Casimiro, Orkeke, Crime, and Camillo, who, after dancing with great action (just avoiding stepping into the fire), and bowing their plumed

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

881 heads grotesquely on either side to the boss of the drum,
535 retired for a short time to rest themselves, after which they appeared again and danced a different step. When that was over, four more appeared, and so on, until every one, including the boys, had had a fling. Sometimes, to give greater effect, the performers carried a bunch of rushes in one hand. About nine P.M., everybody having had enough, Casimiro gave the sign. The band stopped playing, and all retired to bed. The dancing was not ungraceful, but was rendered grotesque by the absurd motions of the head. It was strictly confined to the men, the women being only allowed to look on.

133 On the second day's march from the scene of my first Indian ball we crossed a rocky ridge abounding with a description of vesicular lava; the ridge ran out from the southern limits of the valley and terminated in precipitous cliffs, round the base of which wound the river. The surface of the ridge was fissured in many places with deep chasms like Alpine crevasses, on the brink of one of which my horse stopped just in time to escape a fall. The caravan had gone a more circuitous route to take advantage of the lowest and easiest crest. On the other side of the ridge the valley suddenly spread out to the extent of several miles, and on the western horizon a line of snowy peaks was visible, their summits capped with clouds: this was our first view of the Cordillera. The low ground was cut up by streams and small lakelets of water, formed by the overflow of a small fork of the river, which glistening in the afternoon sunshine presented a beautiful silvery appearance, very refreshing to the eye wearied with alternate gazing on withered
484 grass and black volcanic rocks. However beautiful to look at, this scene would clearly prove difficult travelling, so a halt was called, and our course debated on; ultimately it was resolved to cross the river and encamp on the northern bank, where the ground was higher and free from floods, so loads were carefully adjusted, and children transferred to the arms of the men, to give the women more freedom of action;

2: Musters T-S (1869-1870)1873
SHS Tehuelche SHS

§§6 child, shortly after birth, is smeared over with dung ¶¶ero.
§§9 The mothers are able to travel on horseback the same or certainly the subsequent day, with the infant carried in a wicker cradle, and most tenderly cared for by both parents.

621 To every child in its infancy horses and gear are allotted,
§§6 which are considered thenceforth as the personal property of the boy or girl, and cannot be removed or disposed of by the parents. No ceremonial attends the naming a child.
§§3 nor, as far as I could see, is there any fixed time for doing
§§1 so. The names most commonly used are taken, I think, from places—from the place of birth. Patronymics or hereditary names—except in rare instances, which appeared to be imitations of Spanish usage—are unknown, but nicknames are universal, and parents are frequently known by the name of a child, which usurps the place of their own.

§§8 The boys soon learn the use of the weapons, and both boys and girls ride almost before they can walk: the sons rarely accompany the father to the chase before ten or twelve years of age, and do not join in fights till they are about
§§1 sixteen years old, but there is no fixed period and no ceremonial to mark their admission to the state of manhood. The attainment of puberty by the girls is celebrated as
§§7 described in page 80. From the age of nine or ten they are accustomed to help in household duties and manufactures, and about sixteen are eligible for the married life, though they often remain for several years spinsters. Marriages
§§1 are always those of inclination, and if the damsel does not like the suitor for her hand, her parents never force her to comply with their wishes, although the match may be an advantageous one.

§§3 The usual custom is for the bridegroom, after he has
§§5 secured the consent of his damsel, to send either a brother or an intimate friend to the parents, offering so many mares, horses, or silver ornaments for the bride. If the parents consider the match desirable, as soon after as circumstances will permit, the bridegroom, dressed in his best, and mounted

3: Musters T-5 (1869-1870)1872
5985 Tehuelche 5985

The same ceremonials observed on the attainment of puberty by a girl. The important event is announced by her father to the caciques, who thereupon notifies it to the doctor. The girl herself is placed in the "pretty-house", and no one allowed to enter it. Marriages amongst the Tehuelches are always those of inclination, and if the damsel does not like the suitor to her hand, her parents never force her to comply with their wishes, although the match may be an advantageous one. The usual custom is for the bridegroom, after he has secured the consent of his damsel, to send either a brother or some intimate friend to the parents, offering to many mares, horses, or silver ornaments for the bride. If the parents consider the match desirable, as soon after as circumstances will permit, the bridegroom, dressed in his best, and mounted on his best horse, proceeds to the tolde of his intended, and hands over the gifts; the parents then return gifts of equivalent value, which, however, in the event of a separation, are the property of the bride. After this the bride is escorted by the bridegroom to his tolde, amongst the cheers of his friends, and the singing of the women. Mares are generally then slaughtered, and a feast takes place. The animals being killed, cooked, and eaten on the spot, great care being taken that the dogs do not touch any of the meat or offal, as it is considered unlucky. The head, backbone, and tail, together with the heart and liver, are taken up to the top of a neighbouring hill, as an offering to the "Gualychu", or evil spirit. An Indian is allowed to have as many wives as he can support. However, it is rare to find a man with more than two, and they more generally only have one.

On the death of a Tehuelche all his horses, dogs, and other animals are killed; his ponchos, if he possesses any ornaments, bolas, and other belongings, are placed in a heap and burned, the widow and other womenkind keeping up a dismal wailing, and crying out loud in the most melancholy manner. The rest of the horses is distributed amongst the relations; and the widow (who cuts her hair short in front, and smears black paint) repairs bag and baggage to the tolde of her relations, if she has any, if not, to that of the chief. The body, sewn up in a mantle, poncho, or coat of mail, if the deceased possessed one, is taken away by some of the relations, and buried in a sitting posture with its face to the east, a cairn of stones being generally erected over the place. I have never seen any of the graves described in Mr. Wood's book; but as I never travelled much by the sea-coast, they may exist and be the burial-places of some of the Pampa tribe.

A curious custom prevails amongst these Indians with regard to their children. If a child hurts itself while playing, mares are slaughtered as a sort of thanksoffering that it did not die, a pretty

[i.e. as for a newborn child. — Analyst]